

Volunteer Profile

Susan Tubbesing, our latest volunteer honoree, is a self-described "disaster junkie." As Director of the Earthquake Engineering Research Institute, disasters are her business. Her day-to-day work involves conferences and studies about the effects of earthquakes. And her partner, Sarah Nathe, works for State Emergency Services. They knew they had much in common when they worked together at the University of Colorado Natural Hazards Research Center "spending an inordinate amount of time worrying about disasters."



Susan Tubbesing

Despite her close attachment to disasters, Susan wasn't looking for disasters when she came to Sha'ar Zahav. While watching the Lesbian and Gay Freedom Day Parade, the sight of the CSZ contingent marching by excited her and spurred her to come to services. After finding "a warm, welcoming and comfortable place," she became a member. She also found a congregation in which women were educated, played active roles, and read the Torah. "I never heard a woman addressing a congregation before I heard Susan Unger giving a sermon. The congregation incorporated a mixture of traditions, not just Reform Judaism." She experienced a "richer fabric." She also found Rabbi Kahn to be warm and inviting, in contrast to the

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New Friday Night Prayerbook

The exciting project of producing a new Sha'ar Zahav Friday night prayerbook has begun.

The first step involves a determination as to which prayers and readings from the current edition should be kept as is, which should be modified, and which should be deleted and replaced. To make these decisions we are seeking input from as many congregation members as possible, via the forum of small informal potluck gatherings. Groups of four to six people will meet to discuss their feelings about each selection found in the prayerbook which we currently use at Friday night services, as they go through the book together page by page.

Your participation is greatly encouraged. It will be your chance to take part in lively discussions, see our prayerbook as you've never seen it before, and have personal input into the content of our new siddur. The entire process takes about three hours.

Interested? Please call Henry Mach (863-4910).

Gay and Lesbian Marriage Project

Anthropologist and Sha'ar Zahav member Ellen Lewin is beginning new research on lesbian and gay marriage and commitment ceremonies. She is interested in talking with CSZ members who have had ceremonies (whether at CSZ or elsewhere) or who are in the process of planning either a religious or a secular ceremony. Ellen's earlier work on lesbian mothers will appear in a book to be published later this spring called *Lesbian Mothers: Accounts of Gender in American Culture* (Cornell University Press).

If you are interested in participating in this groundbreaking study, or if you have any questions about the project, please contact Ellen (826-2770). All participants are guaranteed complete confidentiality and anonymity.

Shavuot 5753

Shavuot, occurring in the Jewish calendar seven weeks after Passover, is the springtime festival commemorating the giving of the Torah at Mt. Sinai. Traditions concerning the observance of the holiday differ, but most begin with an evening festival service, go on to an all-night study session called a *tikkun*, and end with a service at dawn.

At Sha'ar Zahav we mark Shavuot with our own combination of food, worship, activity and study. In past years we've explored the feminist aspects of The Book of Ruth, discussed Jewish sexual ethics, constructed our own Shavuot paper montages, sought out the roots of our individual spirituality, and even got in some Torah study.

This year's Shavuot at Sha'ar Zahav, when we'll also be welcoming back Rabbi Kahn from sabbatical, starts at 7:30 pm on Tuesday, May 25 with a dairy/vegetarian potluck festival meal. Our celebration will continue with a full night of spirituality, schmoozing and study. Even if you can't stay the whole night (we won't tell), please join us for as long as you can during this evening of Shavuot at Sha'ar Zahav.

Drama Chavurah

Not resting on our laurels from Chanukah's highly-acclaimed mah jongg extravaganza which featured a cast and crew of over 30, we announce the next meeting of the illustrious drama group will be Thursday, May 13 at 7:30 pm upstairs at CSZ. There will be a short group reading of Mark Twain's "Adam and Eve," followed by discussion about possible future activities: having a theatre party to see *Falsettos*, establishing a Sarah Felder/Lisa Geduldig Fan Club, and mounting a more modest production of some sort for the summer. Bring ideas, bring friends—all ages are welcome to attend. R.S.V.P. to Jonathan Goldman, 641-4231.

SAVE THE DATE
SUNDAY • MAY 16 • 3 PM

Annual Meeting

See separate mailing for details

Reform Judaism Must Fight Gay and Lesbian Bigotry

The following remarks are excerpted from an address given by Rabbi Eric Yoffie, Social Action Vice President of the UAHC, at the Northern California UAHC Regional Biennial in Monterey last February.

There is one issue which I bring to you. It involves a sea-change underway in American politics, one that is little-noticed but with enormous implications for our values and our life-styles.

I refer to two recent and closely tied political developments: the growth of the religious right, and the surging importance of local politics.

What cannot be disputed are the Christian right's electoral successes. It has elected over 2000 local officials in three years. It has taken control of 12 state Republican parties. In Louisiana, 19 David Duke supporters elected this November have joined forces with 51 Christian fundamentalists to gain a working majority on the Republican Party's state central committee.

But most troubling of all is the Christian right's most recent and most effective strategy — its decision to expand its ranks by bashing gays. Something very significant is happening here, and we had better pay careful attention. Despite its bravado about cultural conservatism, the religious right has no confidence that most Americans will embrace its pro-censorship, anti-abortion, pro-prayer in the school agenda. But it has come to believe that prejudice against gays runs so deep in America, if it champions the anti-gay cause millions of Americans will flock to its banner.

It tested this strategy at the ballot box in November, and learned an important lesson. In Oregon, it said what it meant, referring to homosexuality as a "perversion" in a state referendum meant to sanction bigotry against gays and lesbians. But the voters, uncomfortable with hate-filled terminology, said no. In Colorado, however, sanitized language with precisely the same intent passed fairly easily. Thirteen states are now planning similar referenda, California among them.

In a sad and ironic twist, you should know that Colorado voters approved a measure protecting black bears at the same time that they voted down gay rights. You should also know that over the last year, violence against gays and lesbians in Colorado has increased 300 percent.

Tragically, since November a bad situation has gotten worse. The president's

plan to lift the ban on gays in the military was courageous and welcome; it's nice, for a change, to see a president working to expand human rights rather than to limit them. Nonetheless, the result has been to embolden the religious right, which flooded Congress with protest calls and takes credit for the delay; it is now planning a frenzy of anti-gay protests in the months ahead.

What does this have to do with us? Everything.

We are dealing, remember, with a group called the "Christian Coalition." Building on anti-gay hysteria, it is pushing an agenda that sees America, in the words of Gov. Fordice of Mississippi, as a "Christian nation."

Who will be affected when they begin teaching "Christian values" in the schools?

And if gays and lesbians are now the alien and the scapegoat, we know that it never stops at that. When you start to de-Americanize any group, when you start to separate between them and us, when you start to introduce a domestic version of ethnic cleansing, sooner or later someone will come after the Jews.

But this is not primarily about self-interest.

This is about fighting back—about reigniting interest in local politics, and joining with women's groups, civil rights groups, and mainstream Christian groups in coalitions of decency to carry on the battle.

This is about education. Yes, many Americans have religious reservations about homosexuality, and we have our own religious issues that we have yet to grapple with. But Americans can still be made to understand that this country does not mistreat people because of what they are. And they can understand too that the right to own a home, have a job, and defend one's country are not "special rights," they are simply a constitutive element of equal citizenship.

And this is about, most of all, defending people who are made in God's image no less than every other human being, and who have been turned into the final "commies"—targeted by fanatics and stigmatized by a fog of fear and lies.

We Reform Jews will fight this battle, even if in the Jewish community we must fight it alone. Agudat Yisrael opposes gay

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Administrator's Report

Well, Pesach is over and the office is getting back to normal again. I liken the office workload to the ocean. There are always swells and small waves breaking on the shore, and during holiday times the waves build, threatening those people standing on the shore.

One item which got lost under the waves of committee organization was the Chanukah Silent Auction. That has now been straightened out and by the time you read this, if you are a recipient of an auction item, you should have received at least a call from the office. If you haven't, please call me.

The Community Gift Certificate Books are still for sale and even though the suggested list price is \$30, we are selling them for only \$20. The office is still receiving calls from those who appreciate the books for the discounts and the opportunity to help both CSZ and the AIDS Emergency Fund.

AIDS Fund Contributions

Ten years ago the AIDS Fund was established in honor of Mark Feldman to provide for community education and support of those congregation members experiencing financial hardship due to their diagnosis. Since then, thousands of dollars have been donated to the congregation's AIDS Fund. In addition to individual member assistance, we have been able to extend financial support to community organizations serving our members.

This Passover, we donated a total of \$1,300 to the Jewish Family and Children's Services AIDS Project, Project Open Hand and The East Bay Center for AIDS Services. This year's donation to an East Bay group is in recognition of our many members living in Alameda County. Both the AIDS Project and Project Open Hand have been recipients of support from the congregation for many years.

With your continued financial support, Rabbi Kahn is able to confidentially assist members in need and we are able to make these semi-annual donations. Mark Feldman, whose 10th yahrzeit will be commemorated in June, would have been very proud of our efforts.

President's Column

The following is a slightly edited version of a sermon I delivered last year to commemorate Yom Hashoah.

Germany, August 1991

The comfortable train from Munich was making its efficient way through neat and tailored villages to the suburb of Dachau. Commuters got on and off and I sat alone and solemn on the first leg of my pilgrimage. I thought of the contrast between this ride and that of Jews in the cattle cars. I felt scared and anxious, not knowing really what emotions I might experience in the next hours. Over and over I asked myself why I was doing this, why I needed to go to that place where 45 to 50 years ago so many horrible things happened to my people. I was, after all, born in 1946, after the war. My



Allan Gold

family has lived in the United States for 90 to 150 years: I lost no one that I know of in the Holocaust. Yet it was, and is, as much a part of me as any defining event is to any people. I knew I was trying to find an answer to the intellectual question I'd been asking for years: how is the modern American Jew supposed to relate to Germany? But there was more. I wanted to give vent to the decades of built-up feeling from all of the books and pictures and movies I had read and seen, all so graphic, poignant, terrifying, and all second-hand. I wanted to experience in some as yet unknown, unpredictable way one tiny fraction of what my Jewish brethren had experienced. And I know that the only way I could do that was to stand on the site of their martyrdom. Very simply, I needed to mourn.

The train stopped and a sizable international group, including many young people, got off. Despite posters and brochures exhorting tourists to visit some pleasant sites in the town, everyone boarded the bus for the camp.

Passing by comfortable-looking houses and tree-lined streets just a short way out of town, I asked myself, "How could they not have known?" I felt my anger building up. As we approached the entrance, I walked quickly ahead of the group of people, I wanted to go first; I don't think I ever wanted to be left alone so much. I walked through the gate, and I took stock of my surroundings. My anxiety mounted.

This was not the first time I had been to Germany. I first passed through the Black Forest on my 15th birthday in 1961. I was on a summer tour of Europe with my parents. From the moment we crossed the German border from Switzerland until we were (safely) back in France an hour or two later, we three were all uncomfortable. I had just finished reading *Exodus* and my mind was filled with descriptions of concentration camp horrors. It had not been so very long since the war. It was much easier to hate, then.

The wide expanse of the camp spread

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A Temple Is Not a Health Club

The following is a reprint of an article which appeared in the Winter 1993 edition of the Union of American Hebrew Congregations Northern California Council regional newsletter. Please consider this as you complete your 1993-94 dues pledge form which will be mailed to all members in mid-May.

By Reid S. Willis
Religious Practices Chairman
Temple Isaiah, Lafayette

I belong to a health club. It's nice, not particularly fancy. Sometimes the steam room isn't hot enough, sometimes there isn't any soap in the soap dispenser, and sometimes the Stairmaster is broken. But for the most part, I'm satisfied. I don't know what others want in a health club and I don't particularly care. I'm a member because the club serves my personal needs. If it ever stops serving me, I will find another club which suits me better. If I decide I'm not using the club enough to justify full membership, I'll resign and pay for racquetball or weightlifting on a per-use basis.

I also belong to a temple, but for an entirely different reason than for belonging to the health club. My Temple is my

community—my family away from family, really. Although it is true that the Temple serves many of my personal needs, I willingly support the Temple for services that don't affect me directly. I care very much about the quality of the Hebrew school and the Sunday school, even though I don't have children. I care about an outreach program even though I may never have occasion to use it. I don't think I'm being altruistic—my motives are selfish. I support all these activities which benefit others because I believe that this is the only way to ensure the future of a viable Jewish community.

I feel a need to say these things because I meet too many people who look upon the Temple as a place to serve their personal needs and nothing else. They forget that, on a Sunday morning a year ago, this place was filled with Jews who needed to be together because a madman was using Tel Aviv for target practice. They look upon the Temple as a health club. "What's in it for me?" This is the sort of attitude that led the Religious Practices committee to raise the High Holidays "guest" fees to \$200. We want to make it difficult for non-mem-

bers to take advantage, on a pay-per-use basis, of what the temple has to offer.

Lest you still think that \$200 is an outrageous sum of money for a High Holidays ticket, let me point out that the temple differs from a health club in another respect. If you can't afford the monthly club membership fee of a health club, too bad. You can't join. But you can always get full temple privileges. Money is not an issue. We realize there will always be those who will take advantage of the temple—those who can afford to pay but don't want to. But we feel that it's better to err on the side of assuming that people are truthful. Until we change our health club mentality, we will be hard pressed to justify the dues we are being asked to pay. But the simple truth is that we cannot run the temple and have it provide the services it does without making the financial commitment. Otherwise we will eventually have to close shop. And that would be too bad because, for what we provide, we're the best game in town. Then where are we going to go the next time SCUD missiles come crashing down in Israel?

President's Column

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out before me. The ground was covered with rough white and gray stones, difficult to walk on. All that was visible were the remains of the foundations of the barracks and one reconstructed one. I went in. Inside were rows of bunks giving only scant suggestion of the agony that had transpired here. No sign of the overcrowding, the filth, the disease, the hidden scrap of food or contraband, the death. And yet in my mind, I could hear the wails of pain crying to me across the decades. I could discern the whispered "shema." I could sense the silent strength of the survivors. I came out of the reconstructed barrack into the bright sunlight. Instead of the rows of emaciated prisoners, there were quiet groups of tourists. I wondered what they were feeling.

The next time I was in Germany was in 1972. My then wife and I had taken the train from Prague to Copenhagen and it went through Germany. We got out in Wurzburg and bought a little to eat. I wrote in my diary at that time that it was a relief to be in Germany after Czechoslovakia. In 1972 that poor country was barely surviving the 1968 revolution; all was depression. I wrote that Germany felt like home. And yet, I felt guilty for having those feelings. We decided not to talk to anyone who might have been

older than 40 then. We could not be sure what they'd been doing during the war. Even after only an overnight trip it was a relief to get out of Germany. But things were not so clear anymore.

I watched the people on the grounds of the camp. Many had cameras and video recorders. I had brought my camera, but from the moment that I had set foot inside the camp, I knew that I could not take pictures. On the one hand, I didn't need to; I would never forget what I was seeing. But more significantly, this was not just another travel monument, another local scene, a church, a statue. Somehow in its profanity this place was sacred; it could not be put in the same category as any tourist site. I watched the people with their cameras taking pictures quietly. I wondered if there were any other Jews. I didn't see anyone who looked obviously Jewish. I couldn't decide whether I wanted these other people there. Many were young; would they, could they understand this place? What would viewers of their pictures think? Would they say, "They should have killed all the Jews," or would they say, "This must never happen again"? I felt very much alone.

In 1974 after my divorce I took a two-month-long trip to begin to heal. I spent

a lot of time in Eastern Europe. I met two young men from Leipzig in East Germany, with whom I spent two weeks traveling in Bulgaria. They were kind and patient with my German, and I translated from Russian for them. They invited me to Leipzig later in my trip. A few weeks later, I spent my first night in Germany, at a hotel in Stuttgart before continuing to Leipzig. I never got there; I was stopped inside the border without the proper visa, and made to get off the train. I was held in a small Red Cross house until the next train back to Munich 15 hours later. No one in the world knew where I was. Visions of Nazis came to my mind. The next morning I got back to Munich, again relieved to be out of a communist country and back in West Germany. I spent the day at a wonderful museum in Munich, but not being able to stand Germany a moment more I got out that night. I was not ready to deal with Germany yet.

Towards the back of the camp were three religious memorials, one built by Jews, one by Catholics, one by Protestants. I walked to the tall cavernous monument with its stark modern sculpture and a few flowers. I started to say Kaddish as tears came to my eyes. Then

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April Va'ad Report

The Va'ad Meeting opened with a *D'Var Torah* led by Daniel Chesir. Daniel's message was that all persons are obligated to see themselves as if they personally had made the Exodus from Egypt. We should keep this sense of spirit in mind as we progress from Passover to Shavuot.

Our financial discussion centered upon the revised 1993-1994 budget. Certain changes were discussed, including the agreed upon allocation of Kadimah expenses. The budget was approved unanimously.

Richard Inlander appeared to speak on a budget request from the Cemetery Committee. In February 1989 the CSZ Cemetery was established at the Hills of Eternity. Requests from several members of the congregation led the Cemetery Committee to negotiate an agreement whereby a member can be cremated and have his/her ashes buried in a special dedicated plot near the center of the cemetery. The most practical and esthetically correct way to provide markers for those whose ashes are buried in this special plot is with a monument (headstone) on which can be carved the names and dates, as the burials occur. The committee has tentatively selected a simple, black India marble marker on which the CSZ logo can be carved across the top, and which will have room for more than 50 names. The committee requested \$2,200 for this purpose, and the Va'ad unanimously approved this expenditure.

The Va'ad voted two new members into the congregation.

Paul Cohen appeared in order to give the 1993 Elections Committee Report. The following members of CSZ have been nominated for election to the Va'ad: **Officers:** President: Tiela Chalmers; Administrative Vice President: David Stein; Program Vice President: Susan Unger; Recorder: Mark Mackler; Treasurer: Gary Sokol; **Members-At-Large:** Three-year term: Carolyn Pines, Lane Schickler, Susan Tubbesing. Two-year term: Ron Lezell. The CSZ Annual Meeting will be held on Sunday, May 16.

Next, Ron Wilmot reported on behalf of the Renovations Committee. Several areas related to the congregation's building renovation and physical growth are continuing to develop.

At the last Va'ad meeting, a bylaws change was given preliminary approval. This change, which modified the makeup of the Dues Committee, was approved unanimously at its second reading.

The Va'ad then went on to an in-depth examination of the Ritual Committee's proposal regarding the reading of the *yahrzeit* list at the Yom Kippur *Yizkor* service. There was strong sentiment among a number of members that the lengthy reading of the names detracted from the service. The Ritual Committee's proposal was that we read aloud at the service only two categories of names from the existing CSZ *yahrzeit* list: (1) the names of those individuals who have died since the previous Yom Kippur; and (2) the names of deceased members of the congregation. Others held that,

for them, the lengthy reading was emotionally fulfilling and should be retained. The Va'ad eventually decided that the Ritual Committee will be asked to investigate the concept of overseeing the development of a *Yizkor Book*, as well as exploring the concept of continuing the tradition of having a full reading, but having the full reading as sort of a preliminary service.

Susan Unger discussed the Action Plan of the Fundraising Strategy Task Force. A Fundraising Committee was given unanimous approval by the Va'ad. This will be a working committee composed of the chairs relating to fundraising activities, along with the Volunteer Coordinator. We see the group as a repository of fundraising knowledge and experience, with the ability to act as a support network for the individual activity leaders. The committee will report to the administrative vice president.

The last item of business for the evening concerned CSZ policy regarding babies at the Advance. The Advance has always been considered to be a working weekend for the congregation's leadership, but in 1993 we will consider exceptions to the policy of no children or babies. Infants who must be near their parent(s) can come to the Advance if they come with another adult who will be responsible for their care. The Advance participant(s)/parent(s) will still be expected to attend workshops and the social events and to participate fully. Parents will be required to sign a waiver of liability.

The Va'ad meeting ended at 10 pm with a bleary-eyed but spirited rendition of *Oseh Shalom*.

—Mark Mackler, Recorder

Remembering Neill—A Personal Reminiscence

On Monday, March 29 I went to Mt. Zion Hospital to visit Neill Rosen. I had heard the announcement at services on Friday, March 26 that Neill was in the hospital's intensive care unit. I waited until Monday to visit Neill and when I inquired at the information desk in the lobby, I was told that Neill had passed away on Sunday, March 28.

I knew Neill through CSZ. The first time I saw him at Shabbat services, with earrings, tattoos and a smile emblazoning him, I immediately knew that he was a man I wanted to meet. He didn't look like a typical Jew boy. That fascinated me. He had a story and I wanted to know it. It turned out that despite everything mainstream Ju-

daism could do to separate him from his Jewish identity and spirituality, he managed through the course of his personal experience with AIDS to reclaim his Jewishness and spirituality. Bravo, Neill!

He never stopped fighting injustice. He used the time before his death to write and organize. I am deeply saddened that he did not get to go on the congregational trip to Israel in May. He had worked for months to raise the money and was looking forward to seeing the land and the people of Israel.

I, and a lot of other people, will miss you, Neill. Thank you for being a part of my life.

—Michael Bettinger

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Volunteer

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male rabbis she had grown up with.

Susan's volunteer experience began early in life. Her mother was the rabbi's secretary. As she did mailings and stuffings, the synagogue became an extension of her family's house. Her first CSZ volunteer experience was working on the Planning Committee for the 1991 International Conference of Gay and Lesbian Jews. "I was encouraged to stay on, though I didn't do much. (Editor's note: The conference co-chair praised Susan's

contributions as invaluable and substantial.) I was very impressed with how much insight, experience and time was being put in by the planners and they all had a nice sense of humor." This was how Susan started to get to know people. Having attended Women's Chavurah events since joining CSZ, she eventually became chair and has consistently organized frequent and popular events.

What does Susan think about Sha'ar Zahav volunteers? "We are just people who can't say no or don't know what to do with our free time. Some people think that there's a close-knit group, but I don't think that's the case." Susan remarked that after all the work she has done for CSZ, she had never met Office Administrator Mark Pressler in person until a recent committee chairs meeting.

Susan is now embarking on a very ambitious project—organizing the upcoming women's health conference, "Our Jewish Bodies" (Sunday, May 23).

"I'm up every night at 3 am worrying about the conference. It is a unique opportunity for CSZ to play a visible role in focusing attention on women's and Jewish health issues in the Bay Area."

In addition to everything else she is doing, she plans to fill a seat on the Va'ad this year. Though Susan may study disaster for a living, having her continued involvement sounds like a great insurance policy for avoiding disaster in our community.

—Lane Schickler

Save for a Good Cause

How would you like to save up to \$3,000 and help Sha'ar Zahav and the AIDS Emergency Fund? CSZ is now selling the Community Gift Certificate Book. This is the second year the book is available, and last year \$6,000 was raised for the AIDS Emergency Fund.

This is not the Entertainment Book. It is for dinners, but even more, it is for services which you use every day, such as car repair, haircutting, legal services, fitness centers, remodeling, painting, pet food, etc.

The Community Gift Certificate Book has been called the best of its kind. It sells for only \$20 and Sha'ar Zahav makes \$15 for each book sold. Use the handy order form below to order books for you and your friends. They make great gifts! Take one to work and show it to your co-workers; the book will sell itself.

Books are available by mail order from Sha'ar Zahav and at the CSZ gift shop.

If you have any questions concerning the gift certificate books, please call Mark in the office.

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President's Column

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in walked a small child, oblivious to my painful worship. His presence was enough to snap me out of my reverie; I could not yet be public with my tears, even in front of a small child. I walked back out into the sunlight, knowing that I had to see the red brick building nestled in the trees across a little brook. The one with the chimney.

I hadn't been back to Germany since 1974. In 1982, however, on a trip to Yugoslavia, I met a gay couple from Germany. I was with my then lover and we made friends. We told them we were Jewish and that didn't seem to make any difference. In the easy ways of that time and place, we became intimate. The older of the two was about 41 then, the younger 29. Somehow their being gay made their being German all right. It was a further step for me in coming to terms with Germany and Germans. Each year my friends asked me to come for a visit. In 1991 I was finally ready.

I walked slowly towards the low brick building. It wasn't nearly as imposing as I had expected. It was tucked among some trees and flowers near a softly flowing brook. There was a simple moment outside. My heart pounding, I walked in the door. I stared at the four ovens, their iron doors open. I wept. It didn't matter now that there were other people there. There are no words for what I felt. I only remember wondering why everyone else wasn't similarly affected. A little further on in the building was the gas chamber. The only way to enter was from the oven side. As I started to approach the entrance I said aloud to myself, "Allan, what are you doing?" What was I doing voluntarily walking into that room of death, a place that above all most epitomized Nazi horrors. I don't know. All I know is that I had to do it, maybe as a rite of passage, maybe as a way to connect with those who had been killed, maybe as a way of atoning for my good fortune of being both at the right time and place and not having to experience the worst of anti-Semitism. I walked in and silently recited the Kaddish again. This time nothing could interrupt me or my grief.

I left the crematorium and walked back out onto the campground. The only thing left to see was the museum. Inside was a very thorough and graphic documentation of the history of the Third Reich with

about 500 large photographs and detailed explanations. Nothing, including apology, was omitted. I found myself standing in front of a blow-up of the triangle and star code. I imagined myself with the pink triangle and yellow star. That photograph was referring to me.

After I left the camp I found my way back to the bus and the train station. When I got back to Munich, I met my lover, Gary. He had chosen not to go with me on this pilgrimage. I was glad to come back to him, but I was glad that I had gone alone. Somehow, I felt that this at least for me, was such an intensely Jewish experience that if he had been there I would have felt a great gulf between us. On the other hand, his silent understanding, his recognition of the profundity of my experience, made me feel all the closer to him when I returned.

We went to visit the friends I had met nine years earlier. We stayed with them for a week, and they were as kind and gracious as they could be. Those initial feelings that I had had in 1972 of Germany being like a home returned. It felt liberal, organized, easy to negotiate, friendly, a place where it was easy to be gay. It was much easier now to be around most people; only those over 60 could have had much to do with the war. After nine days I was a little sorry to be leaving.

I don't know that I answered my original question, how to relate to Germans and Germany. But something happened over the years to make me a little softer, a little more able to forgive. Now, too, I know that our own country is not so guiltless; we are capable of persecution and hatred, so it is not easy to judge any other country. Perhaps I'll never be able to be in Germany without some guilt or some caution. Maybe there will always be ambivalence and contradiction. Yet I feel I can try not to hate, to maintain some faith and trust that it won't happen again. As long as Germany is willing to acknowledge its Dachaus and preserve them as monuments against forgetting, maybe there is hope. And yet, there is that not so still voice that says, "Allan, you're being naive. Look at the neo-Nazis. There will always be anti-Semitism. You must be on your guard." Just as it is Germany's eternal curse to live with its history, it is our challenge as Jews and human beings to go beyond that history, to remember, yet give Germans a chance,

to protect ourselves, yet try to accept that maybe attitudes and actions and people really can change. It is a great challenge. But it is a challenge that a people who have survived can meet.

I am glad I made this visit. My confrontation with humanity's demons was good for my soul. But, perhaps, my last act there was most powerful and profound. At the exit to the museum at the Dachau camp there is a book for visitors to sign. It was there that I had a chance to repudiate in a few simple words all that the Nazis had tried to accomplish. I signed: Allan Gold, San Francisco, California, Jewish, homosexual, and *alive*.

Postscript, May 1993

We have seen over the past year the terrible violent persecution of foreign immigrants and an upsurge in anti-Semitism throughout Germany. We have also seen a significant governmental and popular response against persecution. The ambivalence and contradiction that is Germany does not go away. The questions I posed for myself last year still remain unanswered.

Condolences

To **Ben Brody** on the death of his friend Oscar Barron

To **Liz Goodman** on the death of her grandfather Harley Goodman

To **Jonathan Funk** on the death of his friend Mike Kozlowski

To **David Traynham** on the death of his friend Helaine Katz

To **Allan Blumenfeld** on the death of his mother Ann Blumenfeld

To **Todd Taubman-Walker** on the death of his mother Dorothy Walker

To **Mark Pressler** on the death of his grandfather Bill Jacobson

To **Tom Yazman** on the death of his uncle Sam Yazman

South Bay Social

South Bay Jewish Lesbians and Bi Women meets monthly for social activities. The activity for May is a potluck picnic at Shoreline Regional Park, Mountain View on Sunday, May 16, at noon. Please bring a dish to share. For more information on this and future activities, call Joyce (965-8416).

Naches

To **Phyllis and George Mintzer**, on their renewal of vows celebrating their 50th wedding anniversary.

To **Adam Inlander**, on being accepted into the Otzma Program, a 10-month fellowship in Israel.

To **Judy Schwartz**, for being honored by the Marin chapter of Women's American ORT, for her work at Jewish Family and Children's Services.

To **Rob Fein**, for courageously embarking on a journey, "crewing" on a 37-foot sailboat to the South Pacific.

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Anniversaries

- 12 Rebecca Tarin & Cynthia Greenberg
- 16 Ann Bauman & Kelly Thiemann
- 17 Lynn Bravewomon & Annie Kennedy
- 17 Joan Gelfand & Deborah Kinney
- 29 Carol Heller & Annie Larson

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New Members

The Membership Committee is pleased to announce that our congregation gained the following new members this month. A warm welcome to the latest people to join our family:

Marla Kaye
Nathan Kling

We are grateful to see our congregation grow. It is up to all of us to help our new members feel welcome as they become active participants in our community.

Reform

Continued from page 2

rights, and has announced that it will work with the Christian Coalition. Most Jewish groups have been noticeable by their silence. And those who have spoken out for gays and lesbians have done so ever so gently, not wanting to be too prominent in a controversial cause.

But if that is the case, then so be it. We will raise our voices as we have so many times before, and we will stand behind our gay brothers and sisters—Jew and non-Jew—no matter what the dangers and no matter what the cost.

And by the way, let's not be too self-righteous. The religious right stopped the lifting of the ban because it made tens of thousands of phone calls to Washington in a three-day period. How many of us made a single phone call, or sent a single telegram? Let's face it, we were out-manuevered, out-hustled, and out-organized. We are going to face a hundred tests like this in the months and years ahead, and our only hope is to match them every step of the way—match their resources, match their organization, and match their passion. And one more thing: I ask every single one of you who has not done so to call your elected representatives this week—first

thing Monday morning, in fact—and make your views known.

We can do this, I believe, and I believe that in the end we will win. Because history is moving toward more tolerance and liberty; because a new president, whatever his failings, brings us an agenda that resonates with a fresh spirit of hope; and because Americans, despite the battles that lie ahead, still aspire to be united in a sense of high national purpose and common cause.

And as religious leaders and Reform Jews we see it our task to further that purpose and advance that cause; we see it our task to do what God and Torah demand of us; we see it our task to help heal the soul of America, that great country in which we live.

It is no easy matter, this enterprise of being Jewish; it summons us to be fired by a very broad vision. But as leaders of the synagogue we expect no less. As leaders of the synagogue we are destined to be healers and fixers and pursuers of justice, and thus to be a blessing to all humankind.

Ken yehi ratson. May it be God's will. Thank you.

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100 Van Ness Avenue, 21st Floor, San Francisco, CA 94102

Contributions

Sha'ar Zahav welcomes all contributions of all sizes to mark any event and to add to any of our funds. Contributions will be acknowledged in the *Forward* unless otherwise requested.

Donations were made to Sha'ar Zahav's funds in the past months by the following contributors:

AIDS Fund

Ruth and Herbert Rosenfeld, in honor of Peter Rosenfeld

Eric and Aaron Cooper-Keitel, in honor of Jon Funk becoming a partner in his law firm

Susan Greenspan, in memory of Neill Rosen, friend and brother of Susan Greenspan, Carol Gould, Jordan Berger, and Tom O'Leary

Ben Brody, in memory of Oscar Barron

Bikkur Cholim Fund

Marta Friedman, in memory of Sarah Hannaford, mother of Stephanie Hannaford

Steve Elman and Tom Holt, in memory of Sarah Hannaford

Carol Roseman, in memory of Sarah Hannaford

Children's Education Fund

Steve Elman and Tom Holt, in memory of Molly and Jesse Stuart, nieces of Daphne Stuart and Lyssa Friedman

Adult Education Fund

Susan Greenspan, in honor of Rabbi Nancy Flam, the Jewish Healing Center, and Jody Reiss and Jewish Family and Children's Services AIDS Project, for their continuing mitzvot, work and strength

General Fund

Jon Funk and John Arnold, in memory of Michael Kozlowski

Judy Schwartz and Carolyn Pines, in memory of Neill Rosen

Jon Funk and John Arnold, in honor of the birth of Benjamin Wachter

Judy Schwartz and Carolyn Pines, in memory of Dorothy Walker, mother of Todd Taubman-Walker

The Eisenman Family, Shelley, Jerry and Ruth, in memory of Allan Blumenfeld's mother, Ann Blumenfeld

Nancy Epstein, in memory of her

sister, Marilyn, and her father, Erwin
Steve Elman and Tom Holt, in memory of Jack Hipps, father of Jerry Hipps, Milton Keitel, father of Eric Keitel, and Henry Lutz Meyer, father of Nancy Meyer

Malia Lewis, in memory of Julius Oppenheimer and Sigrid Wurschmidt

Jon Funk and John Arnold, in memory of Richard Rodinski

Paul Cohen and Bob Gutterman, in memory of Ron Lucas

Judy Schwartz and Carolyn Pines, in memory of Charlie Halloran

Harry and Shirley Schickler, in celebration of Shirley's birthday

Kaiser Brunch Fund

Mr. and Mrs. Kurt Schoen, in honor of the Kaiser Brunch Committee for performing a great mitzvah for patients with AIDS and their families

Robert Schoen, in honor of the Kaiser Brunch Committee for their work on behalf of patients with AIDS and their families

Rabbi's Discretionary Fund

Steve Elman and Tom Holt, in honor of Adam Bellm Kahn's entry into the covenant

Henry Carrey, in memory of Neil Stansky

Laurie Davis, in appreciation of Rabbi Kahn's work on her Bat Mitzvah

Henry Carrey, in memory of Friedel Post and David Carrey

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Birthdays

| | |
|----|--------------------------|
| 1 | Michael Pierce |
| 2 | Rena Frantz |
| 3 | Marion Trentman |
| 4 | Eileen Dunn |
| 4 | Jeffrey Rubin |
| 6 | Henry Carrey |
| 7 | Leah Ann Fraimow-Wong |
| 7 | Dianne Hawk |
| 8 | Shelley Samuels |
| 8 | Stephanie Hannaford |
| 9 | Sherry Sporn |
| 10 | Sonia Elizabeth Douglass |
| 10 | Lawney Baldwin |
| 14 | Beth Rose |
| 15 | Arnie Jackson |
| 16 | Ken Burke |
| 16 | Edward Tanovitz |
| 17 | Janice Gould-Macomber |
| 18 | Carol Cohen |
| 18 | Jane Graeven |
| 18 | David Stein |
| 20 | Barbara Blinick |
| 20 | Richard Wilson |
| 20 | Lillian Schaechner |
| 21 | Jerry Rosenstein |
| 21 | Lolma Olsen |
| 22 | Janis Medina |
| 22 | Marilyn Brown |
| 24 | David Custead |
| 24 | Jody Reiss |
| 26 | Robert Katz |
| 26 | Sylvia Weisenberg |
| 27 | Deborah Godner |
| 27 | Nancy Epstein |
| 28 | Sherie Koshover |
| 30 | Shelley Eisenman |
| 30 | David Brode |

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UAHC CAMP SWIG



40th Birthday

**Save the date for our
40th Birthday Party
at UAHC Camp Swig
(formerly Camp Saratoga)**

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|--------|---|
| WHO? | Any and all UAHC Camp Swig campers, alumni, staff and faculty |
| WHAT? | Lots of reunion events, exhibits, music, children's games, food, schmoozing and a special concert featuring Debbie Friedman |
| WHEN? | Sunday, June 27, 1993 11 am-5 pm |
| WHERE? | UAHC Camp Swig 24500 Big Basin Way, Saratoga |

Classifieds

MOVING TRAUMA? Specialist in packing kitchens, fine china, glass, art and electronics. Superb care, CSZ references. Home/office. Free binding estimates. Cardinal Packing, 759-5638.

FOR RENT: Beautiful three-story Spanish-style townhouse in four-plex. Two bedrooms, 1½ baths, Lakeshore and MacArthur, Oakland, 1 bl. from lake. Stove, refrig, garage, washer/dryer, large basement. Security deposit req./no pets. \$975/mo. 510/893-1911.

LONG VACATION AHEAD? Sabbatical? I am studying for the bar this summer and looking for a quiet place to live and study. Short-term lease or housesitting from mid-May to end of July. Please pass the word around, or if you are going out of town, call Carol Barnett, 931-1576.

GAY, JEWISH university student, 20 yrs., seeks sublet or shared housing for June–August. Friendly and responsible. Contact Jonathan Comisar, 931-8667.

HOUSE TO SHARE. Hardwood floors, w/d, patio, prefer woman. \$350 and ½ utilities negotiable. Share with one woman. Call Janis at 587-6399.

The Jewish Gaily Forward is published by Congregation Sha'ar Zahav, 220 Danvers at Caselli, San Francisco, California 94114, 861-6932. Permission to reproduce material is freely given, and credit would be appreciated.

Members of the congregation receive the *Forward*. For a donation of \$18/year, non-members will receive the *Forward*.

Members of the Newsletter Committee

Chair: Lane Schickler (255-9679)

Editing/Proofreading/Layout: Joe Hample, Judy Heiman, Richard Inlander, Betty Kalis, Rose Katz, Corinne Lightweaver, Robin Leonard, Martha Moon, Carolyn Pines, and Ivan Vincente

Photography: Michael Bettinger and David Weinstein

Advertising: Rick Wilson

Distribution: Liz Goodman (coordinator), Sam Thal, David Weinstein and Eli Weinstein

The *Forward* is typeset by David Lester, Mouse Type Inc., and printed by Lou Greene.

Display Ads are \$15 per column inch for non-members and \$10 per column inch for members, with discounts available for size and frequency. Ads should be camera ready; any ads that require typesetting, camera and/or artwork will be subject to a one-time production charge.

Classified Ads are \$5 for up to 20 words, plus \$1 for each 10 additional words. No personals accepted.

Payment must accompany ad and should be sent to Congregation Sha'ar Zahav, 220 Danvers at Caselli, San Francisco, California 94114, marked attention *Forward* advertising. The advertising deadline is the second Monday of the month. The *Forward* reserves the right to reject any ad for reasons of taste.

Synagogue Information

Rabbi Yoel Kahn (861-6932)

Officers:

President, Allan Gold (929-9524)

Administrative Vice President,
Tiela Chalmers

Program Vice President,
Lisa Katz

Treasurer, Gary Sokol

Recorder, Mark Mackler

Va'ad (Board) Members:

Phil Chamey

Daniel Chesir

Ida Kuluk

Ron Lezell

Ora Prochovnick

Nathan Robinson

Judy Schwartz

Steve Unger

Susan Unger

Office Personnel:

Administrator, Mark Pressler

Committee Chairs:

Archivist, by committee

Bequests and Donations, Richard Inlander

Bikkur Cholim, David Shaber

Brotherhood, Phil Chamey

Building, Ellen Gierson

Bylaws, Edward Pollock

Cemetery, Richard Inlander

Children's Chavurah, Audrey

Adelson & Joan Lefkowitz

Cookbook Project, Robin Leonard

Dues, David Stein & Ron Lezell

Education, open

Endowment Fund, Richard Inlander

Finance, Brett Trueman

Gift Shop, Jeff Rubin

Israel Chavurah, Ron Lezell

Leadership Development, Paul Cohen

Long-Range Planning, Tiela Chalmers

Membership, Carolyn Pines

Newsletter, Lane Schickler

Oneg, Debbi Jacobs-Levine

Past Presidents Council, Don Albert

Personnel, Tiela Chalmers

Public Relations, Sharyn Saslafsky

Religious School, Trudy Hauptman

Ritual, Frank Yellin

Social Action, Stan Kem

Social Program, by committee

Volunteer Coordinator, Robin Leonard

Women's Chavurah, Susan Tubbesing

Members wishing to contact any Va'ad member or committee chair are invited to obtain his or her number from the synagogue office.

Office Hours: Monday–Friday from 9 am to 12:30 pm and 2 pm to 4:30 pm. Please call the synagogue office at 861-6932. Rabbi Kahn is on sabbatical until mid-May.

Emergency Number: In an emergency, the congregation can be contacted outside of office hours by calling 861-6938.

Services are held every Friday evening beginning at 8:15 pm (except as noted), with an Oneg Shabbat following services. Services are generally held on the second Saturday of each month at 10:30 am—check calendar for each month.

Gift Shop Hours: Fridays, 7:30–8:05 pm

Library Hours: Open during office hours, and 30 minutes before and after Friday night services.

Member of the Union of American Hebrew Congregations (Mike Rankin, Robin Leonard, Allyce Kimerling, Liaisons) and of the World Congress of Gay and Lesbian Jewish Organizations (Marc Mencher, Liaison).

Congregation Sha'ar Zahav (Congregation of the Golden Gate) is located in the Upper Market District of San Francisco at 220 Danvers at Caselli, which is one block south of the intersection of 18th and Market streets. By public transport, take MUNI bus 33 Stanyan to 18th and Danvers and walk one block south on Danvers to Caselli.

Dr. Diane Sabin

CHIROPRACTOR

281 Noe (at Market), San Francisco, CA 94114 415/252-5500

Congregation Sha'ar Zahav

220 DANVERS AT CASELLI, SAN FRANCISCO, CALIFORNIA 94114

שַׁעַר זָהָב

(415) 861-6932

MAY

אייר-סיון

- | | | | |
|---|---|--|---|
| <p>1 Saturday 10 Iyyar • 9:30 am, Kadimah</p> <p>2 Sunday 11 Iyyar</p> <p>3 Monday 12 Iyyar • 6 pm, Healing Service</p> <p>4 Tuesday 13 Iyyar</p> <p>5 Wednesday 14 Iyyar</p> <p>6 Thursday 15 Iyyar • 7 pm, Children's Education Committee meeting</p> <p>7 Friday 16 Iyyar • 8:15 pm, Shabbat Service</p> <p>8 Saturday 17 Iyyar • 9:30 am, Kadimah • 10:30 am, Shabbat Service, Frank Yellin and Dana Vinicoff</p> | <p>9 Sunday 18 Iyyar Lag B'Omer</p> <p>10 Monday 19 Iyyar • 6:30 pm, Va'ad meeting</p> <p>11 Tuesday 20 Iyyar</p> <p>12 Wednesday 21 Iyyar • 7 pm, Newsletter editing</p> <p>13 Thursday 22 Iyyar • 7:30 pm, Drama Chavurah (CSZ Library)</p> <p>14 Friday 23 Iyyar • 8:15 pm, Shabbat Service, Jonathan Comisar and Ora Prochovnick</p> <p>15 Saturday 24 Iyyar • 9:30 am, Kadimah closing exercises</p> <p>16 Sunday 25 Iyyar • Noon, South Bay Jewish Lesbians and Bisexual Women • 3 pm, CSZ Annual Meeting</p> | <p>17 Monday 26 Iyyar • 6 pm, Healing Service • 7 pm, Newsletter proofreading and layout</p> <p>18 Tuesday 27 Iyyar</p> <p>19 Wednesday 28 Iyyar</p> <p>20 Thursday 29 Iyyar • 7 pm, Bikkur Cholim meeting</p> <p>21 Friday 1 Sivan • Bikkur Cholim lead service at Jewish Home for the Aged • 8:15 pm, Shabbat Service, Henry Mach and Dana Vinicoff • 8:15 pm, East Bay Service</p> <p>22 Saturday 2 Sivan</p> <p>23 Sunday 3 Sivan • 9 am-5 pm, <i>Our Jewish Bodies: A Women's Health Conference</i>, at Golden Gate University</p> | <p>24 Monday 4 Sivan</p> <p>25 Tuesday 5 Sivan Shavuot begins • 7:30 pm, All-night Shavuot celebration</p> <p>26 Wednesday 6 Sivan • Office Closed</p> <p>27 Thursday 7 Sivan • 6:30 pm, Ritual Committee meeting • 7 pm, Newsletter distribution meeting</p> <p>28 Friday 8 Sivan • 8:15 pm, Shabbat Service, Daniel Chesir and Aziza Kahzoom</p> <p>29 Saturday 9 Sivan</p> <p>30 Sunday 10 Sivan • 10:30 am, Kaiser Brunch</p> <p>31 Monday 11 Sivan</p> |
|---|---|--|---|

Note: Gray areas indicate religious services.

DEADLINE

The deadline for all submissions to the June *Gaily Forward* is

Monday, May 10

No late submissions will be published without a deadline extension arranged in advance with the newsletter chair. Any CSZ member is welcome to submit articles of interest to our readership. Please type and double-space your articles. You may mail or fax (861-6081) your material to CSZ, Attn: *Gaily Forward*.

East Bay Services

- 5/21 Ida Kuluk's, 4042 Maple Street, Oakland, 510/530-4673
- 6/18 Shelly Spiro and Gabrielle Kassner's, 2431 Burlington, Oakland, 510/482-5967